175 then came the Awlad 'Ali.
619
726 Around the year 1800, the Awlad' 'Ali were able to
167 defeat the Hanadi with the help of another Cyrenaican tribe dwelling in the area, the Jumi'at. The Jumi'at were a vassal tribe who changed their allegiance from the Hanadi to the Awlad 'Ali after this war. The Hanadi, as the Banu'Una before them, were forced into the Nile Valley. Today, they
•[131] live in Sharqiyya Province and are no longer distinguishable from the peasant population.

175 According to Evans-Pritchard, the Awlad 'Ali were still
619 in possession of eastern Cyrenaica in 1800. Then there occurred
726 "long and savagely fought" wars ending with the expulsion of
114 the Awlad 'Ali. But this time schedule seems unlikely since the Awlad 'Ali were already at war with the Hanadi when
175 Napoleon landed near Alexandria in 1798. The Bedouin war has
648 been amusingly described by the French historian Lacroix (in
181 Murray 1935:30) who accompanied the Napoleonic expedition:

> At five o'clock, the first Bedouin were seen on the flank of the army, and shortly afterwards one saw four or five hundred; it was the tribe of Henady, the fiercest Arabs of these deserts. They were almost naked, swarthy, and lean; their horses seemed wornout hacks; save for the helmet, it was Don Quixote as represented in the engravings ...if these five hundred Arabs had been Mamelukes, they would have been able to obtain a great success at this first moment, when the soldiers' imaginations were alert and ready to receive any impression, but these Arabs were as cowardly as the Mamelukes, who had charged an hour before, were brave.

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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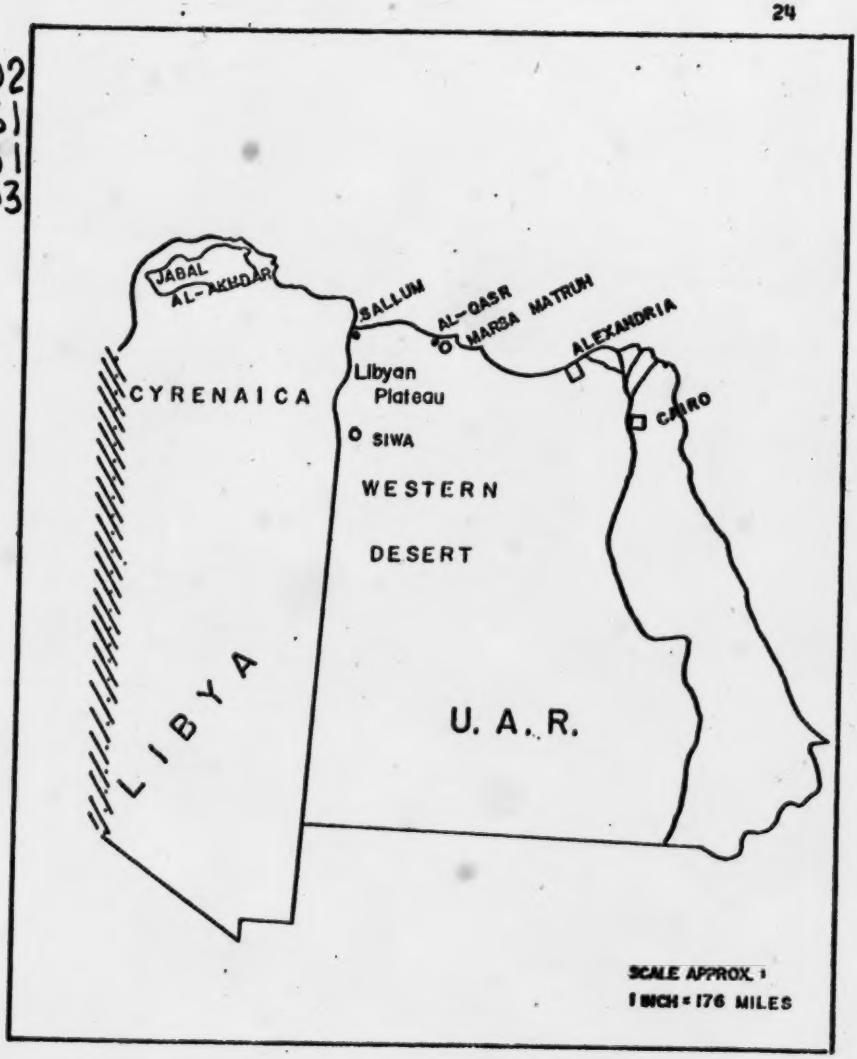

EGYPT AND CYRENAICA

FIGURE 1

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9 'Aishaibat

CHAPTER II

THE ECOLOGY AND ECONOMY OF THE AL-QASR AREA

Changing Patterns of Land Use

131 Al-Qasr is located in the Northwestern Coastal Zone, a relatively fertile littoral region forming the northern edge of the Egyptian Western Desert. Extending from Alexandria to Sallum on the Libyan border, the Zone is some 500 kilometers in length and reaches south into the desert some 20 to 50 134 kilometers. A deep soil deposit and a relatively high average 132 rainfall of about 15 centimeters (20 centimeters of rain would 241 be considered "high") permit limited agriculture in this region.

133 Due to the drainage pattern of the coastal area there is a fair supply of underground water. The rain percolates [172] down through coastal sand dunes and is trapped in man-made underground galleries dating from Roman times. Farther into 312 the desert, cisterns, which also date from Roman times, catch the rains draining off the Libyan plateau to the south. This plateau and the catchment area form the southern boundary of the greater al-Qasr settlement area (see Figure 4). The General Desert Development Authority, an agency of the government, estimates that there are about 3,000 of these

312 cisterns spread throughout the Western Desert. Many of them are still used by the Bedouins for watering their liyestock. The southernmost part of the catchment area provides grazing for sheep. Northward near the coast, where the soil deposit permits, barley is cultivated.

311 823 [103] The Bedouins divide al-Qasr into "the good life" (ma'isha simha) on the coast, and "the bad life" (ma'isha wihsha) in the desert. Ma'isha simha consists of two zones: the shatt or sahil (i.e. "the coast," "as far as one can still see the sea"), and the area of shaīr wi mar'a ("the barley and pasture area"). Ma'isha wihsha is the zone beyond the plateau where nothing grows, the daf'a or sibta ("uncultivable land which is sandy and stoney"). All of the Bedouins of al-Qasr are settled permanently either on the coast or just south in the barley and pasture area. Nomadic and semi-nomadic activity disappeared generations ago in this part of the desert.

361

823 103 •131 When the Bedouins speak of al-Qasr, they are referring to an area which is traditionally defined. When the Egyptians speak of al-Qasr, they are referring to a "village" only recently incorporated. The difference is a substantial one and not merely a difference in dialect. The Bedouins use the term mintaqit al-Qasr ("the area, or territory, of al-Qasr"): the Egyptians say qaryit al-Qasr ("the village of al-Qasr").

000 As the Bedouins view it, the Western Desert is the watan

131 view it, the Western Desert is the watan 28
619 ("homeland") of the Awlad 'Ali tribe, and is subdivided into
631 tribal zones each referred to as a mintaqa. Mintagit al-Qasr
is part of mintaqit qabilit 'Aishaibat (i.e. "the area of
al-Qasr" is part of "the territory of the 'Aishaibat tribe").
131 Each tribal mintaqa is further broken down into contiguous
619 parcels of land belonging to lineages, and these are also
* 613 referred to as mintaqa; for instance, there is mintaqa
631
[423] 'ailit Ma'fas, i.e. "the territory of the Ma'fas family."
In the al-Qasr segmentary lineage society, genealogical
ties and local ties are coincidental. The boundaries of
al-Qasr are defined by the agnatic lines of the 'Aishaibat
tribe and include the sahil and sha'ir wi mar'a zones.

361 To the Egyptians, a qarya ("village") is a nucleated
631 cluster of permanent dwellings with some degree of social
integration: al-Qasr is a qarya for administrative matters.
The Bedouins, who think in terms of kin-based residence groups,
tribal boundaries, and political and economic symbiotic rela-
tions, see the Egyptian qarya as only a sector of al-Qasr.
They refer to this sector as the 'izba, i.e., "farm" or "rural
settlement." The 'izba is land fertile enough to support a
secure and sedentary life. "The 'izba," the Bedouins say,
"is the seed of the madiina" (city).

[12] For my own purposes, the Bedouin sense of al-Qasr is
the more useful concept. Al-Qasr is all of the territory of
[13] the 'Aishaibat tribe. Situated at 31°N and 27°E, al-Qasr is

361 directly on the Mediterranean coast. The 'izba sector is
631 just 14 kilometers due west of Marsa Matruh, and about 300
131 kilometers due west of the coastal city of Alexandria.

161 In 1960, the population of the whole Western Desert
162 was 98,000, the majority being of Bedouin stock. Considering that Egypt is a country with a 2 - 1/2 per cent rise in birth rate per year, the desert population would have been about 127,000 in 1965 when I was in the field. The town of Marsa Matruh, which is the capital of the Province of Matruh (formerly the Western Desert Province) has a population of about 7,000. With increasing economic and political concern for the desert provinces and the oases, this number should continue to rise.

131 Mintaqit al-Qasr (see Figure 4)[2,1] is an area which measures about six kilometers from east to west along the sea, and about ten to fifteen kilometers on a north-south line extending into the desert as far as the Libyan plateau. The
162 population of al-Qasr is less easy to determine. In 1960, al-Qasr, by official count, consisted of 225 families, 595 males and 749 females, or a total of 1344 souls. Al-Qasr, as
[631] the Bedouins define it, includes the garya and six other demographic sections separately defined by the Egyptian government. The population of this al-Qasr is 2,996, 1,287 males and 1,709
[114] females. There is reason to doubt any census figures of the al-Qasr area because the Bedouins are reluctant to reveal their

1, [See p. 67--Analyst]
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1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9 'Aishaibat

2: Mohsen E,O-5 (1958-1966) 1971 MT9 Libyan Bedouin MT9
Awlad Ali

CHAPTER II

ECOLOGY AND HISTORY

619 Awlad Ali are a number of Arabic-speaking semi-nomadic tribes of
101 sheep and goat herders who inhabit the northern part of the Western
162 Desert of Egypt. The total population of Awlad Ali, according to the 1965 preliminary census, was about 100,000 inhabitants. This estimate is, however, very tentative and fluctuates from one year to the next, depending on the circumstances of the pasture in the area. The
131 area they occupy consists of the narrow strip of fertile land which extends along the Mediterranean coast from near Alexandria in the east some 350 miles westward to the UAR-Libyan border town of Sallum, and
132 varying in width from ten to thirty miles. Vegetation in the area de-
133 pends on rainfall, supplemented by a number of artesian wells. The rainy season extends from November to March, but the rain is extremely erratic in nature, varying from one year to another and from one place to the next. Draught has been experienced every three to four years, one of them being experienced at the time of the study. The water situ-
312 ation is further aggravated by the low technological level of the people
[181] which prevents them from making the best use of the available rain water. There have been some attempts made to store as much of the rain water as possible, but these attempts are usually made by individuals and in too crude and primitive a way to prevent most of the water from being lost by seepage or by evaporation. The most commonly used method of water preservation in the area is digging cisterns in the ground. But most of these cisterns are too shallow to keep large amounts of water. Some deeper wells are found in the area and are called "beer sama"

613 definite political advantage. In the second case in which the female
619 name was used, the husband was a member of the Bara'asa tribe of Libya.
551 Although this tribe is one the powerful tribes of Libya, it has no
597
554 political influence in the Egyptian Western Desert. Changing affiliation carried with it the strong political support of the mother's tribal segment.

619 In general the Reds occupy the western half of the coastal area of
131 the Western Desert from the town of Matruh westward to the Libyan border, while the Whites occupy the eastern part which stretches to Alexandria. The Senenah are fairly scattered although their largest concentration is located in the extreme western part overlapping that of the Reds. The territorial division of the area among the three major sections of Awlad Ali is not a strict one. Historical evidence shows that there has been
[194] a considerable tribal displacement throughout the area. This displacement occurred mainly during the intratribal war era and during the Second World War when the area was a main battlefield. In general, however, there is a significant relationship between territorial distribution and tribal segmentation, and this is especially true on the higher levels of segmentation than on the lower ones.

619 Each of the three sections of the apex of a three-tiered order of
613 segments which, following the native usage, will be called Kabila (tribe), Eila (family), and Bait (house).

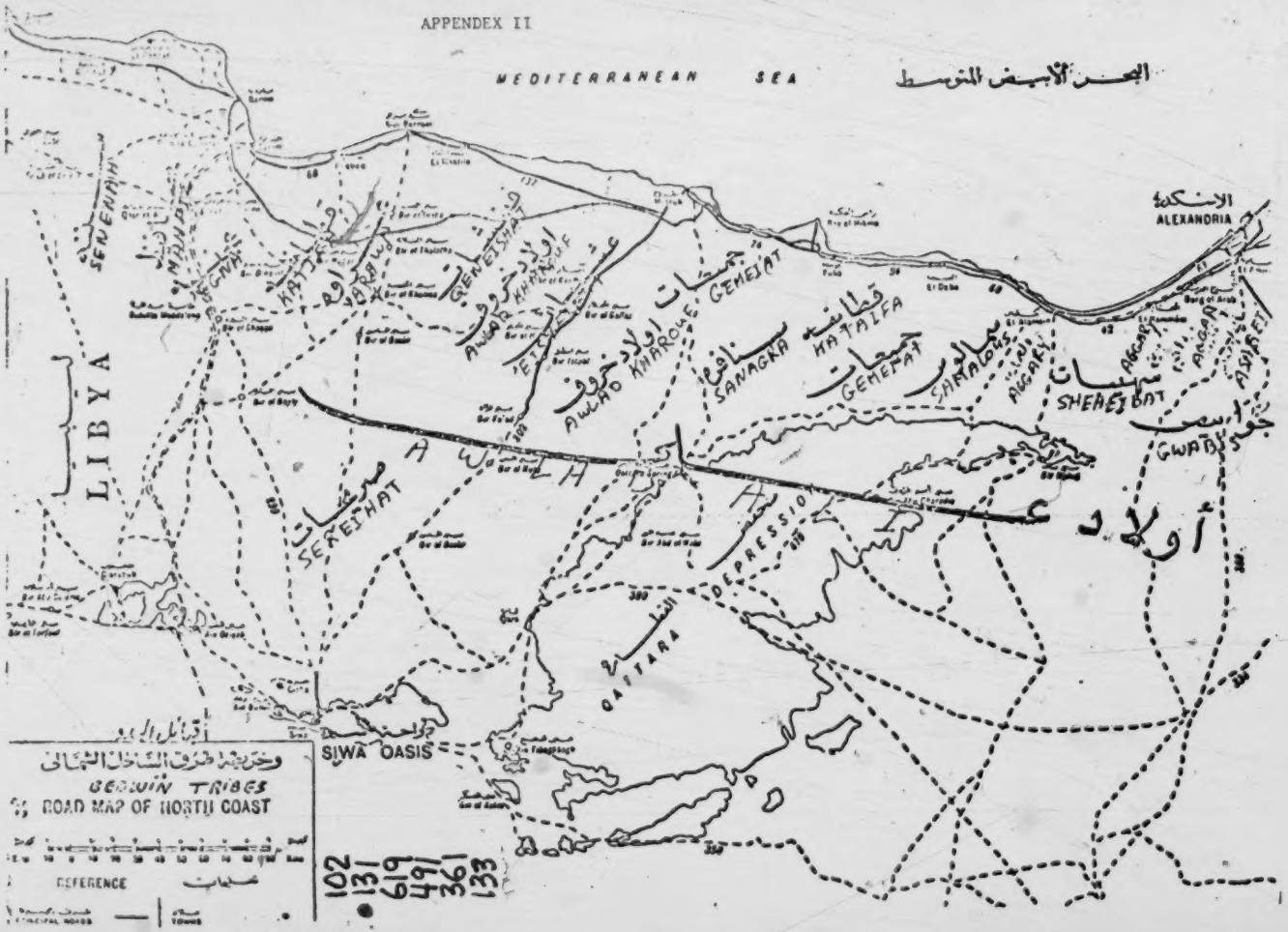
619 The first order referred to as tribes are structurally equivalent
193 units but of highly variable size. Each of them has its traditional history. Some of these histories are important to the tribe as a whole.

613 671 675 682 first appeared, the rule has become a practice so common that other Amars find it unnecessary to specify it in their own papers.

Another new rule which is in the process of acquiring a great amount 613 672 675 of consensus among the tribal population of Awlad Ali is that of the responsibility of the Amar for the payment of the lawyer's fees for members [693] [695] of the Amar who are tried by the government (Article 13 of the Aggary papers). Another less agreed upon rule is that of the responsibility of 613 672 675 the Amar for the financial losses caused by the confiscation of smuggled 439 [434] goods or the payment of money for the destruction of government property by a member of the Amar. Where smuggling is an important source of income for the group, Amar papers usually include rules making it a corporate responsibility; other Amar papers, especially those of tribal segments not deeply involved in smuggling, make it an individual responsibility, while still others leave it intentionally with no specific rule, as in the case of the Aggary Amar paper.

613 [675] The Aggary document is a relatively elaborate one. Not all Amar papers, or at least the ones I had a chance to examine, are as detailed. [131] Eilat Aggary is the largest Amar in the area of Dera'el Bahari, which extends from Alexandria 60 miles westward to the town of Alamein. The 613 563 619 distinctive characteristics of the Aggary Eila is that it is composed mainly of peasant groups who joined the Aggary by means of tribal adoption. Of the 16 Baits constituting the Aggary Amar, only three are believed to be Awlad Ali proper. The attractiveness of the Aggary for the peasant groups seeking to be adopted by the tribal population of the area may be partly explained in terms of the location of Eilat Aggary in an area relatively close to the Delta from where these groups usually migrate.

APPENDEX II

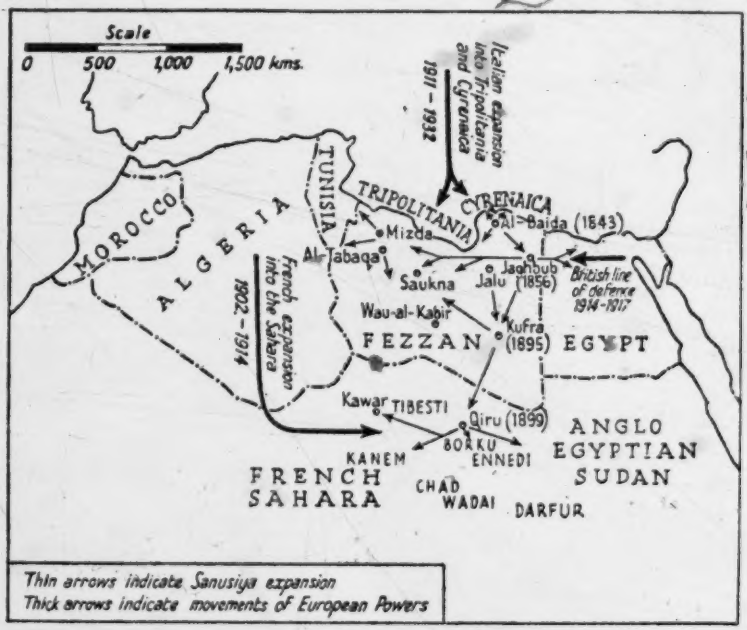


2: Mohsen E.O-5 (1958-1966) 1971 MT9 Libyan Bedouin MT9
Awlad Ali

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

touch with the lodges of his Order in Cyrenaica, Tripolitania, the Western Desert of Egypt, and the Sudan.

In moving the seat of his Order to Jaghbub, the Grand Sanusi was probably most influenced by his decision to direct his missionary propaganda southwards. It is understandable that he should have made this decision. His was a missionary



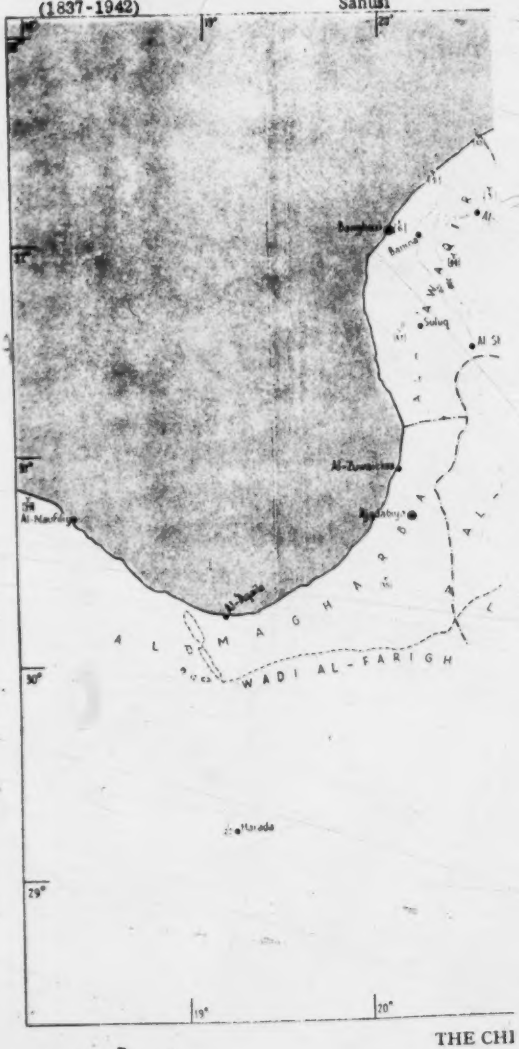
The Spread of the Sanusiya in North Africa.

mind and the Order he had founded a missionary Order, and the pagan and semi-pagan countries of the Sahara and the Sudan, and of Equatorial Africa beyond them, offered endless scope for conversion to the faith. Moreover, his Order was already reaching the limits of its expansion in North Africa. It had won over the nomad and semi-nomad Bedouin tribes of Cyrenaica, Tripolitania, and Egypt, and the oases folk under their influence, but was not making, and was not even in its heyday to make, much impression on the peasants and townsmen up against whom it now found itself in Northern Tripolitania and the Nile Valley. Dammed to west and east the Order

Sr Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

KEY

102 1. al-'Arq
133 2. al-'Arqub
3. Asqafa
131 4. Aujila
361 5. al-'Azziyyat
619 6. Banghazi
7. Bishara
8. Dariyana
9. Darna
10. al-Fayidiya
11. al-Hamama
12. al-Haniya
13. al-Huwaiz
14. Jaghbub
15. Janzur
16. al-Jarfan
17. al-Jikharra
18. Khashm Rzaiq
19. al-Libba
20. al-Makhili
21. Mara
22. Marada
23. al-Marassas
24. Maraziq
25. al-Marj
26. Martuba
27. Mirad Mas'ud
28. Msus
29. al-Naufiliya
30. al-Nayyan
31. Qafanta
32. Qarabarbi
33. al-Qasrain
34. al-Qasur
35. al-Qatafiya
36. Shahhat
37. al-Tailimun
38. Talmaitha
39. Tart
40. Taukra
41. Umm Hafain
42. Umm al-Razam
43. Umm Rukba
44. Umm al-Shakhanab
45. al-Zawiya al-Baida



THE CHI

[facing P. 34, A]

3: Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

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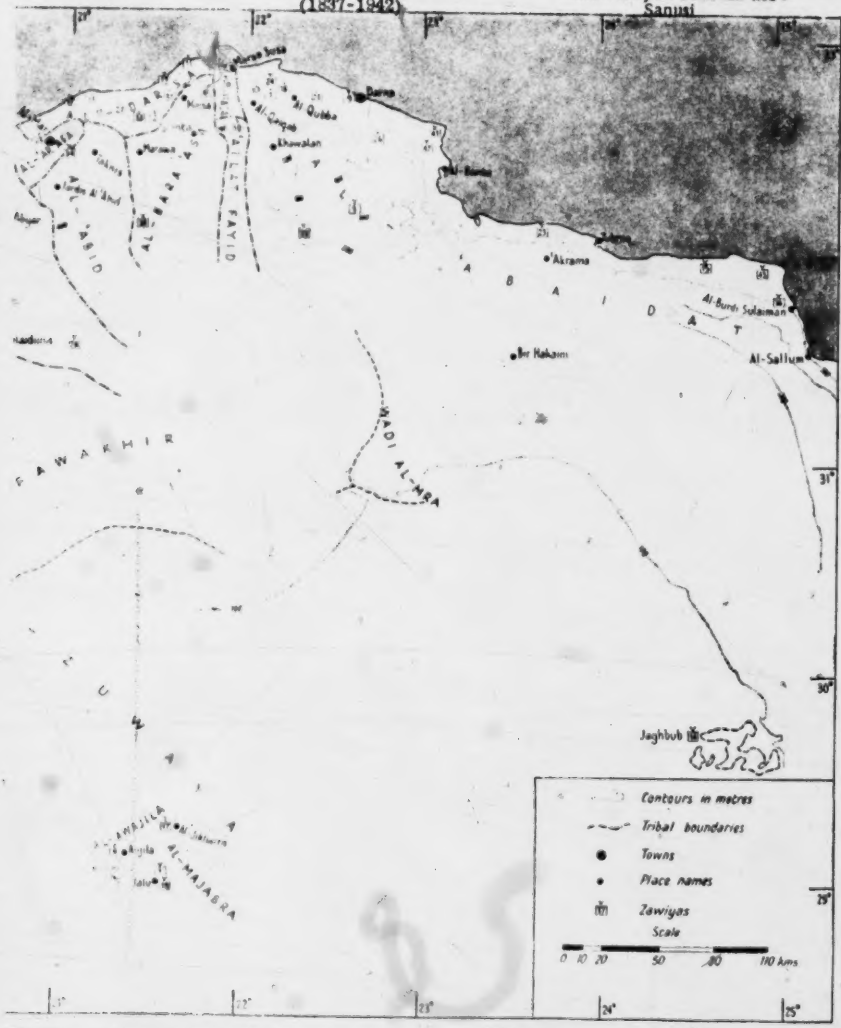
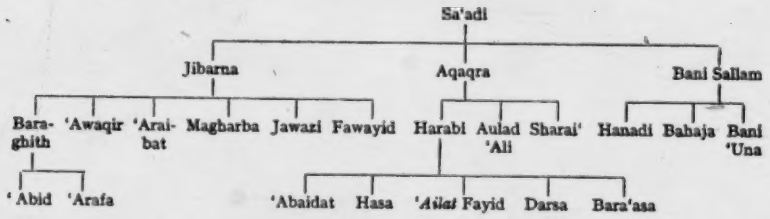


EF TRIBES OF CYRENAICA (after De Agostini) [facing P. 34, B]

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

two main branches, the Jibarna and the Harabi. The Jibarna tribes are 'Awaqir, Magharba (some list the 'Araibat section of this tribe separately), 'Abid, and 'Arafa. The Harabi tribes are 'Abaidat, Hasa, *'Ailat* Fayid, Bara'asa, and Darsa. These tribes are shown on the diagram below, which presents them as tribes and not in the genealogical fiction of proper names. Strictly speaking, the Bara'asa should not appear on this chart since it is only one section of this tribe, the Aulad Hamad, who are true Harabi. However, it has become customary to class them as Harabi.



Attention is drawn to other names on this chart. The Aulad 'Ali, who have a fraternal relationship to the Harabi, about a century and a half ago lived in eastern Cyrenaica, but were compelled to migrate to Egypt by pressure from the Harabi, who received support from the Caramanli rulers of Tripoli. To-day they occupy the Mediterranean littoral from al-Sallum to Alexandria. Another branch of the Aqaqra, the Sharai', who migrated to Egypt, have become *fallahin* and are now found only as scattered families. When the Aulad 'Ali entered Egypt they found the Hanadi in possession of part of their present-day territory and drove them out of it. These Hanadi are now settled in the Sharqiya Province of Egypt. As will be noted from the chart, they belong to the Bani Sallam branch of the *Sa'adi* family of tribes. The Hanadi had previously dispossessed their brothers the Bani 'Una and this tribe is now completely absorbed in the *fallahin* population of Lower Egypt. A third fraternal branch of the Bani Sallam, the Bahaja, were also expelled from the Bahaira and are now settled in the Sharqiya and Gharbiya Provinces of Egypt. Of the Jibarna group, the Fawayid used to occupy the part of the plateau and plain now occupied by the Hasa, the Bara'asa, and the 'Abid. They were driven out of their country early in the nineteenth century, at the

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

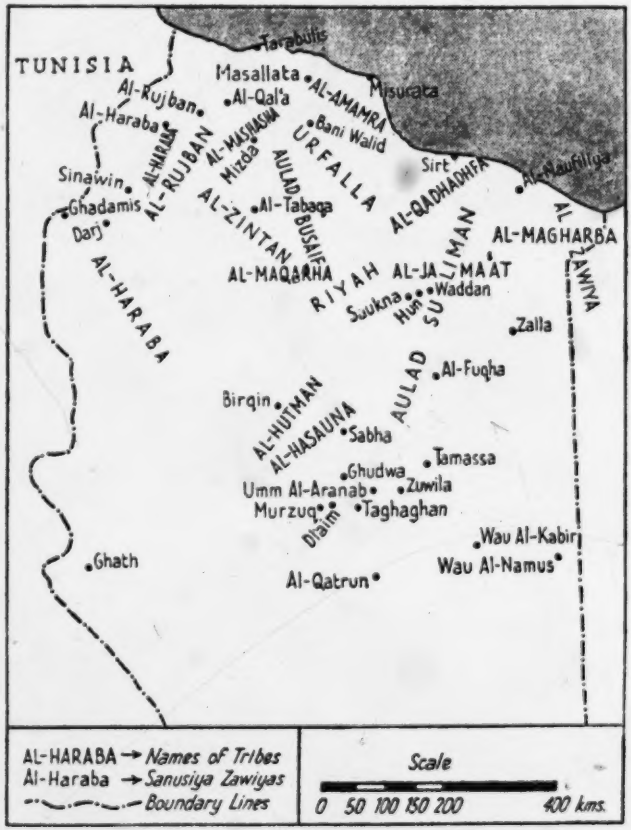
same time as the Jawazi, by a combination of the 'Awaqir, the Magharba, and the Bara'asa, assisted by the Caramanli rulers of Tripoli, and are now settled in the provinces of Fayum, Bani Suef, Bahaira, and Minya in Egypt. The Jawazi used to live in the country now occupied by the 'Awaqir, and they now mostly live in Minya Province of Egypt and in the Fayum. Another struggle which greatly altered the tribal distribution in Cyrenaica was two wars, the last about 1832, of the Magharba and 'Awaqir, aided by their Jibarna kinsmen the 'Abid and 'Arafa, against the tribes which occupied the *barqa* and the remnants of which now range the littoral of the western Sirtica. These tribes are known as *al-'Arab al-Gharb*, the Western Arabs.

So, in 1800 the Harabi and Jibarna tribes, which are now in undisputed control of all Cyrenaica outside the towns, occupied only part of the country, mostly the central, and the most northerly reaches of the western, plateau. The Jibarna were cut off from the southern steppe by the Fawayid and Jawazi, the whole of the *barqa* was occupied by *al-'Arab al-Gharb*, and the eastern part of the plateau by the Aulad 'Ali. The wars by which they drove out their rivals were long and savagely fought and many incidents in them still form part of Bedouin tradition.

As a result of these tribal wars the descendants of the Bani Sulaim invaders of Cyrenaica and the Maghrib thus began to return eastwards with a quota of Berber blood about the end of the seventeenth century and pushed out the tribes they found dwelling in the Western Desert of Egypt and pressed them into the Delta, where they were absorbed by the *fallahin*. The first intruders from the west were pushed to the Nile by stronger tribes coming behind them and these by yet stronger. They pushed one another like trucks on a siding. The Hanadi pushed out the Bani 'Una and the Aulad 'Ali pushed out the Hanadi, being themselves pushed on from behind by the 'Abaidat and other Harabi tribes. Besides the migration of whole tribes from Cyrenaica into Egypt there has taken place an exodus of many tribal sections and fragments, owing to intertribal fighting, until to-day there is not a Cyrenaican tribe, or even large section, which has not some of its members in Egypt, often whole lineages. The Bedouin of Cyrenaica know their kinsmen in Egypt and sometimes when the price of sheep is low in the Egyptian markets they leave their animals with them to sell on their behalf when prices rise.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

spond different social statuses. Some are classed as *Marabtin bil baraka*, 'client tribes with the blessing' or *Marabtin al-Fatha*, 'client tribes of the prayer', and they often claim to be Sharifs. These 'sacred' tribes, such as the Aulad al-Shaikh and most of

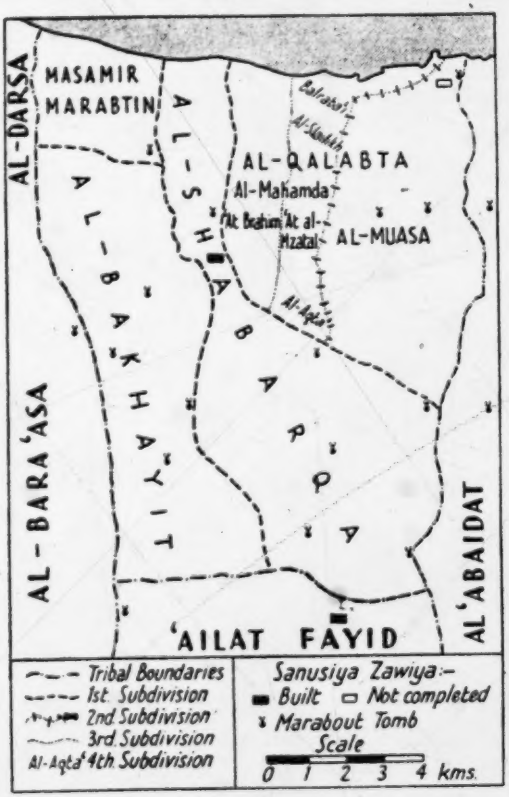


The Chief Sanusi Bedouin Tribes of Tripolitania.

the Masamir and Farjan, live among the *Sa'adi* as equals in virtue of the prestige they derive from their descent, or supposed descent, from saints, though the free tribes do not regard them as quite like themselves. Their ancestors are almost invariably believed to have come from the west, Morocco, Algeria, Tunisia, or Tripolitania. This move of pious men to

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

and of the consistency between lineages of a clan and segments of a tribe. In explanation of it a few words must first be said about the terms *qabila*, *'aila*, and *bait*. *Qabila* is the word generally used to denote a tribe or primary tribal division.



The Divisions of the Hasa Tribe.

'Ailat are the lineages into which a clan is divided and hence the sections of a tribe of various sizes in which these lineages are found and after which they take their names. *Biyut* are small lineages, or extended families, with a depth of five or six generations from the present day to their founders. It must be noted, however, that all these terms are relative and are used in a more or less comprehensive sense according to the context.

*1175 [p. 224]
*648
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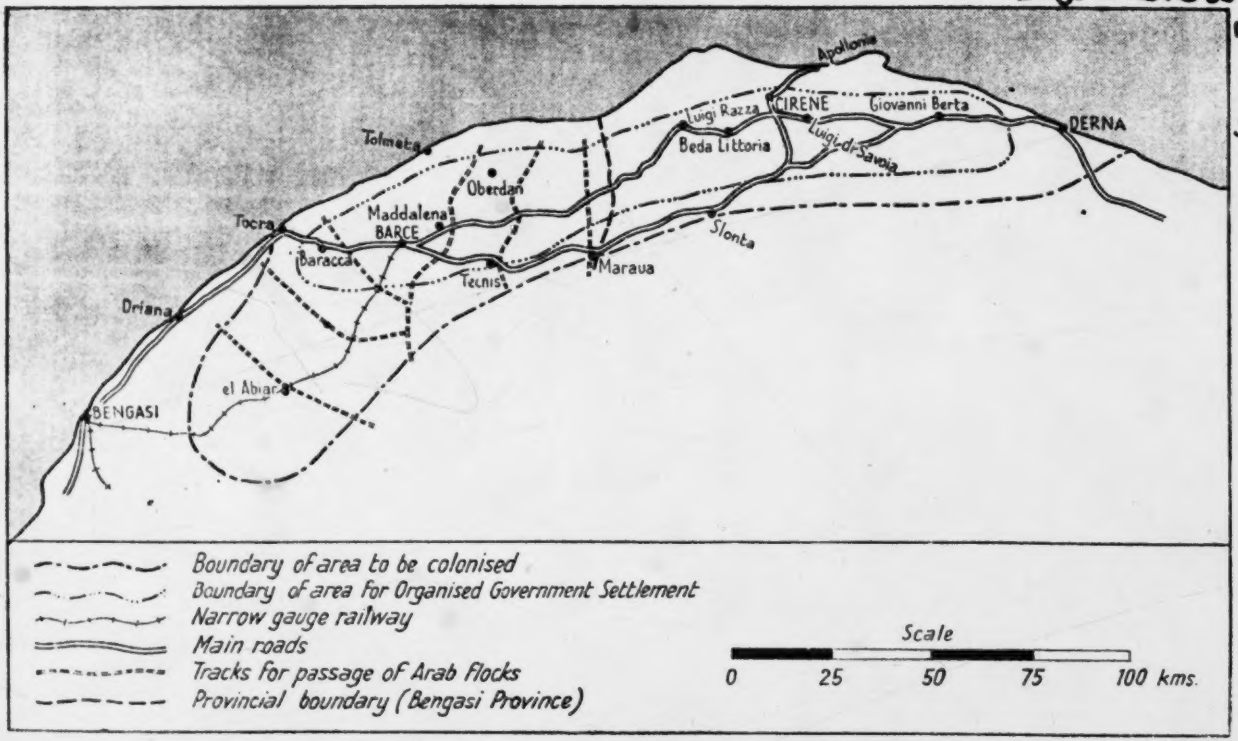

The Italian plan for the colonization of northern Cyrenaica.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942)
Sanusi

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

613 At the next level of segmentation (this now being the tertiary
619 order in any given tribe) the number of segments which appear
621 is conspicuously irregular. For the Magharba tribe, the four secondary segments, 'Ali, Mansur, Subh and Nasr are divided into thirteen, six, four, and four segments respectively. Similar irregularity appears in other tribes.[11] The pattern of the genealogy is always one of regularity in the number of segments at all points in it except for the point of tertiary segmentation where conspicuous irregularity becomes immediately evident. Since these
613 segments constitute the summer camps of the Bedouin, this is not
619 surprising, for these small groups will show greater susceptibility
621 to details of local water supplies, pasturing facilities, ploughland
133 areas, and topographical features than would the numerically
182 larger and structurally superior groups occupying larger areas of territories of greater ecological importance. If we follow the line
• 131 from Sa'ada to Nasr again, the bifurcation at the first order of segmentation is consistent with the division of the country into the permanently green high altitudes of the plateau, and the extended low-lying plain area of the western half of the country.
[134] Between the territory of the Magharba tribe ('The White Plain') and that of its neighbour tribe, the 'Awaqir ('The Red Plain'), there is a major soil difference, which is such a conspicuous feature of the landscape, and so sharply defined, that one is almost aware when one has crossed the tribal boundary. Within the Magharba tribe, a prominent dry river valley cuts the territory in two, the landscape to the west of it being characteristically serrated, making travel in an east-west direction difficult, while to the east the landscape is much more docile and undulating. The four sections of the ash-Shamakh branch again represent four quite distinct areas. The territory of one section is almost conterminous with the narrow belt of sand dunes along the coast; the territory of another is a block of rough and tumbled land in the west; the territory of a third, in the centre, is made up of a few low-lying shallow valleys; and the territory of the fourth,

[114] [11] It is necessary here to warn the reader that, brilliant an ethnographer as Agostini undoubtedly was, his grouping of tribal sections is not always correct. I had his book (Agostini 1922–23) with me in the field and checked his tribal survey. I found that at several important points his ordering of the segments was incorrect. I should add that the differences between Agostini and myself are not due to the kind of changes discussed in this article.

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

stretching across to the village of Ajadabiya in the east, topples in undulations away into the flat expanses of the desert to the south. At all these points of segmentation, the territories occupied by the various sections are large and roughly defined, and the population aggregates supported on these territories run from over a thousand at one end to tens of thousands at the upper limits. The tertiary sections are numerically much smaller, some of them numbering as few as a hundred souls in all, and the territories to which they are attached are correspondingly smaller. The relationship between the numbers in this order of section, and the precise amount of water available in the local wells is an intimate one. If the population of one of these groups increases, or if the number of animals rises, or if the springs show a decline in the volume of water they give forth, or if the winter rainfall has allowed the storage in wells of only a small quantity of water, a rearrangement of the group must be effected. A significant alteration of any one of these components must mean that the local group must split to enable a new adjustment to be made in the relationship of man and animals to water.

Whatever changes occur within groups of any size, since the genealogy embraces the entire population, these must appear on the genealogy in some way or other. Now a genealogy is as rigid a framework, as fixed and final a pattern of grouping, as can be imagined. The impression that they are thus rigid and fixed, except for the addition of successive generations, is strengthened by the way in which the Bedouin use them. From their young boys to their old men, the Bedouin are expert genealogists, and the names of ancestors, for one reason or another, are never far from their lips. Names are kept alive by constant use, since all references to inter-group relationships must be in terms of these names. More than this, the Bedouin were proud to the point of boastfulness of their genealogical knowledge, and, wherever I travelled, the first request I had to comply with was to take down a large portion of a tribal genealogy. In recording their endless genealogies, one feature about them came to assume increasing interest; while there was remarkable unanimity with regard to most of the names given, there was one point of marked ambiguity—at the tertiary level of segmentation. I recorded genealogies in four tribes on an extensive scale, and in each tribe

9: Murray E.K-3,4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

maintained to this day in the desert between the last two and the Sa'adi, though they are relaxed in the cultivation.

The Jumei'at, who used to be "Murabitin" to the Beni 'Una, are now nominally so to the Awlad 'Ali, but are not required to pay tribute. Other tribes, such as the Jawabis and 'Awarma, are in an intermediate stage between the Sa'adi and the Murabitin. The Awlad 'Abd es-Sallam, the Samalus ed-Diminat, and perhaps the Fawakhir, call themselves "Murabitin bil Baraka", a priestly caste which, in Tripoli, used to receive special privileges from the Turkish Government.

Though the Sa'adi tribes despise the Murabitin as serfs, they respect them for their piety and resort to them for the writing of charms.

While the Murabitin tribes generally may be suspected to contain more Libyan blood than the Sa'adi, there are other tribes such as the 'Amayim, the Jahama, and the Tarhuna, who have come to Egypt from further west than any of the above, and who seem to be quite definitely "Berber", though, of course, none of them will admit it. These are known euphemistically as 'Arab el-Gharb.

Even some of the Juheina, settled east of the Nile in Sharqiya, are scorned by Klippel as "d'origine berbère, se pretendant section d'une tribu d'Arabie".[1]

Awlad 'Ali.—This tribe, by far the most important of the Western Bedouin, occupies with its vassals the whole north coast of Egypt from Salum to Alexandria. Like the others, they claim descent from the Beni Suleim, alleging their ancestor 'Ali, son of 'Aqar, to be a grandson of that Dib, or Abu Dib, mentioned by Ibn Khaldun. Their enemies, however, allege that he was a Jew. "When the Arabs occupied the north coast of Africa, there was a notable, a Jew, who owned property at Saqiet el-Hamra in Morocco. This man welcomed and entertained the Arab sheikh Ez-Zanati. He became very popular with the sheikh, who gave him his daughter named Sa'ada, on condition that he embraced Islam before the marriage contract was made out."[2] Another version calls the Jew Yana, and says that he had two daughters. Of these Sa'ada was the

[1] E. Klippel, "Etudes sur le folklore Bédouin de l'Egypte," *Bull. Soc. Khédiv. de Géogr.*, vii. 10, Cairo, 1911.

[2] From information collected by Muhammad Bey Wasfi.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

(SINAQRA)

The Sinaqra, or descendants of Sinqir, are also reckoned among the descendants of Ali the White, "because Sinqir married his daughter Khadija." They include:— 619 173

(4)	Afrad	Maghawra
(5)	Azayim	'Eilet el-Abdi, Muwamna
(6)	'Eilet Eleura	'Eilet Jeballa, 'Eilet Omar, 'Eilet Harun, 'Eilet Ajarma, 'Eilet Tahir.

II.

The descendants of 'Ali bin 'Aqar's second son, 'Ali el-Ahmar ("The Red") are:—

(1)	'Esheibat	'Eilet ed-Dawi, 'Eilet el-Azraq, El-Wassafa, 'El-Lazumi
(2)	Kimeilat	'Eilet el-Hajj Muhammad, El-Maharsa, 'El-Khadayij
(3)	Jineishat [1]	'Eilet el-Majduba, Es-Samayil, Tabak

III. SINANA

The Sinana are the descendants of Sineina, the third son of Ali bin 'Aqar bin Dib. They include:—

(1)	Mahafid	'Eilet Etman, 'Eilet el-Hammama, 'Eilet esh-Shimla
(2)	Arawa	'Eilet ez-Zireiriya, 'Eilet el-Ghazulat
(3)	Qatifa	'Eilet Nasralla, 'Eilet-Omar, Esh-Shawalha.
(4)	Ijna	

Jawabis.—The nomadic Jawabis (sing. Jibusi) are for the most part still settled in and around the Wadi Natrun, where General Andreossy found them in Napoleon's time. He calls them: 619 175 [131]

> "A hospitable tribe who lead a shepherd's life and encamp there every winter with their flocks. They are employed during this time carrying Natrun and prickly reeds; they also have some traffic in dates, which they fetch in caravans from Sioua in the Ammonian Oasis; it is a journey of twelve to fifteen days. These Arabs are *marabouths*, or peaceful people." [2]

He goes on to say they never make war, and only take up arms to defend themselves. In his time the tribe was composed of about 2,000 men, and possessed 60 horses. A little [162] [231] [162]

[1] Kennett gives the three subdivisions of the Jineishat as Madi, Samayil, and Jabr.
[2] *Memoirs Relative to Egypt*, 288.

9: Murray E.K-3.4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

619 oppression, he gathered his people and delivered a fiery
175 denunciation of his religion, during which he smashed his
726 rosary into pieces and mixed it with his horse's fodder;
792 Baqush then invited their kinsmen (?) the Awlad 'Ali, to come over from the "Green Mountain" and help them. To entice the Awlad 'Ali, he is said to have sent them samples of salt desert water and Nile water sweetened with sugar to illustrate the difference between the hardships of the desert and the comforts of the Rif.[1]

619 As recounted earlier, the Awlad 'Ali completely routed the
175 Hanadi and their allies, and drove them from the desert.
726 In the division of the conquered territory, the Jumei'at received a third, and, although they were still considered Murabitin, were released from the payment of tribute. They
[131] now live intermingled with the free sections of the Awlad 'Ali, all along the north coast of Egypt, and are numerous in Beheira, especially near Abu Hummus.

619 *Samalus.*—The Samalus are found scattered among the
[131] Awlad 'Ali on the northern coast and stranded among many of the Egyptian provinces. They once possessed a head sheikh Abu Sala at Minya, and colonies are recorded from Faiyum, Beheira, Menufiya, Gharbiya, and Sharqiya. An
[175] old paper from the Recruiting Department gives from
[162] seventeen villages in the Faiyum 775 mounted Samalus
[231] and 1,400 on foot, possessing 1,760 camels and 11,400
[312] sheep. Two important groups of wells, both called "Sawani es-Samalus" exist on the north coast, one about 50 kilometres east of Salum, and the other 20 kilometres south of Dhab'a.

[173] They say they came to Egypt, 400 strong, about 200 years ago, from the Wadi Samalus in the Jebel Akhdar, and their ancestor twelve generations ago was Nasr el-Hasani, of course an "Arab from Beni Suleim".

[175] In the *Description de l'Egypte*, P. D. Martin relates how
[726] in 1800 the Samalus of Faiyum were raided by a party of Ferjan, 200 strong, from Beheira.

619 *Shiheibat.*—These are a "Mrabit" tribe from the west with
186 an unenviable reputation, living near the Wadi Natrun. Sayed Idris, the former Senussi leader, says of them: "Most

[1] Dumreicher, 16. This is probably the "Sheik Abdall Gawyal Bagôoshi" who wrote to Sir Sydney Smith in March, 1801, warning him of the approach of the French from Damanhur. Wilson, *History of the British Expedition in Egypt*, 371. (Rif = cultivated area.)